305

THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

16 JUL 1931

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Vol. XXVII No. 2. | Madras: February 1931. | Whole No. 308.

Contents.

	Page
Yoga-Samadhi by *C. R. Jain* ...	25
Jainism and the Modern Science by *Ghasi Ram Jain* ...	35
The Way to Perfection or from Atma to Parmatma by *Ajit Prasada* ...	38
Jaina Cosmology by *C. S. Mallinath* ...	40
Reviews of Books and Periodicals ...	44

Office :—
36, Mint Street, Madras.
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16 JUL 1931

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VOL. XXVII No. 2 | MADRAS: FEBRUARY 1931 | WHOLE No. 308

YOGA-SAMADHI.

SAMADHI is the culmination of the process of Self-realization. Those who realize the Self fully are said to be in Samadhi. You may think of the Self or talk about it, but you are not in Samadhi; it is impossible to realize the Self except in Samadhi.

Realization of the Self means, for the above reason, not thinking or talking about the Self, but feeling yourself to be the Self, that is to say, that you do then actually enjoy all the privileges and prerogatives appertaining to the Self. The Self in Samadhi functions fully without any kind of limitation. Outside the Samadhi, the Self does not function fully. To put the same thing in different words, Samadhi is attained only when the Self is able to function fully. Before that stage is reached, the Self may be trying to function fully, but it is not doing so actually.

The idea of functioning with reference to the Self is this: the Self is a substance—a something which subsists by itself—and no substance is conceivable or found in nature devoid of an appropriate function. The Self is an intelligent substance; it is pure intelligence by nature. Matter is found only in association with the impure ego; the pure ego is absolutely free from matter. Matter clogs the functioning of the ego-substance; when matter is removed from the constitution of the ego, the ego-substance begins to function fully, unhampered by any inimical external agent.

There are two chief natural functions which are found in the ego-substance: (1) knowing, and (2) (enjoying) happiness The limited ego possesses knowledge in a limited way; the purified ego enjoys unlimited knowledge. It should be remembered that knowledge is a function of the intelligent substance of the ego (vide Jaina Psychology), and does not come from without. Happiness, too, is an attribute of the soul-substance. Physical pleasure and pain appertain to the bodily existence, but spiritual happiness appertains to the nature of the ego himself In the constitution of the finite ego, rendered so by the crippling companionship of matter, happiness and knowledge are limited, but when purity of the spiritual nature is attained, both knowledge and happiness are enjoyed to an unlimited extent. The ego is then absolutely omniscient and everlastingly blissful. The Samadhi of Self-realization is, therefore, the state which is filled with inner illumination and overflowing joy:

Obstacles to Samadhi.

The obstacles to the Samadhi of Self-realization are of two kinds, the physical and the mental. The physical obstacles consist in matter, which exercises a crippling influence on the soul-substance; the mental ones consist in thoughts and feelings (desires, passions and the like) which cause the inflow of matter into the soul, and are thus instrumental in perpetuating its bondage. The rule is that with every thought, word and deed, a kind of subtle, invisible material, that is, matter, flows into the soul (vide Jaina Psychology). This inflow has to be stopped, and complete separation between spirit-substance and matter has to be effected if the ego is to be set free from limitations. The stoppage of the incoming of matter as well as the removal of the matter in combination with the soul can be effected by Self-contemplation, not by mere thinking or talking about the Self. And since matter only accompanies the three fold activity of the ego as described above, namely, physical, mental and vocal, in the final Samadhi of Self-contemplation all these three

modes of activity will have to be eradicated. The final Samadhi is, therefore, described as *Nirvikalpa* (without agitation or excitement). The preliminary stage of the same process when Self-contemplation is merely initiated, is, accordingly, termed *Savikalpa* (with agitation or excitement). In this latter stage, the Self is not free from agitations (activity) fully, but it marks the commencement of pure Self-contemplation. The difference between the two stages should be clearly understood: in the initial stage, thought, word, and concentration on the physical centres (*Yoga Chakras*) are found to characterize the ego's activity; in the latter one, which is the real Samadhi, thought, word and all forms of Yogic concentration are gone; the thinker is replaced by the knower, the seeker by the enjoyer; activity by rest itself! The divinity of the soul is then fully manifested, like the sun revealed in all its splendour on the dispersal of the clouds. Outside in the world the clouds may re-gather and cover up the glorious face of the sun once more; in the spirit-substance, when once the veil of matter is dispersed, there is no reforming of it afresh.

Briefly put, the obstacles to Self-realization consists mainly in one's mental states, that is, longings, cravings, passions, emotions and also certain minor propensities like joking, which interfere with the fixity of the mind on the Self. All these have to be completely destroyed if the *Nirvikalpa* Samadhi is to be attained. It is through them that matter approaches the pure divine substance of the soul. When they are no longer in operation no further influx of matter is possible into the soul.

How to destroy Obstacles to Samadhi.

The nature of the obstacles really explains the nature of the forces that are to destroy them. The obstacles are constituted by the ego's longings and cravings and other minor forms of desires and propensities: their antidotes are their antitheses, that is, their opposites. The body must be so trained that it shall cease altogether to have any longings

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or the sense of ease and comfort, and shall remain unruffled and undisturbed by any and every kind of adverse influence, remaining impervious even to extremes of heat and cold as well as to the stinging of harmful insects. If a *yogi* is thrown off his mental equilibrium by bodily discomfort or the stinging of a gnat, he has no right to aspire to attain to the supreme Samadhi, and had better attend to his bodily comforts. The true *yogi* knows the value of bodily disregard, and does not flinch from deadening his fleshly sensitivity with his whole heart. Success shall have been attained only when the body has completely ceased to be a source of distraction to the aspiring soul. It should therefore be a duly recognized part of the daily training for Samadhi to control the bodily disturbances.

Mental longings are also very difficult to deal with. The mind follows the trail of desire without the least hesitation. Whatever fascinates attention immediately leads the thought astray, and sometimes it is so all-engrossing as to cause a complete oblivion of the higher aim. How is, then, the mind to be controlled? Only in one way: by regularly renouncing the taste for worldly joys and attractions. *There is no other way to do it.* If a man does not apply himself regularly to eradicate his desiring nature, but hopes to attain to the perfection of contemplative realization in Samadhi, his search is for a mare's nest which will never bring him any kind of satisfaction. In ordinary daily life the curbing of desire must, therefore, be practised to enjoy relief from mental disturbance at the time of the Samadhi. Years of hard work is implied in this. Speech, too, at times, though not so frequently as the body and the mind, constitutes a source of distraction. It must also be brought under complete control if Samadhi is to be perfected.

The training for the *Yoga Samadhi* is continued for years, and perhaps through several successive lives. What is acquired in one life is not lost by death; it is carried over in the form of the modification of the will into the next incarna-

tion, and becomes a helpful factor in the attainment of success later on.

All kinds of worldly desires and interests and longings are to be given up; but in the beginning only the following should be renounced:

(1) Causing injury to a being of the animal kingdom or man, which implies refraining from hunting, shooting, fishing, the use of flesh, eggs and furs;

(2) lying,

(3) stealing,

(4) sexual passion, that is to say, the confining of the sex function to only one member of the opposite sex in matrimony, prostitution and adultery being given up,

(5) attachment to worldly goods, which means lessening of one's possessions and of the longing for mate. rial prosperity and for the abundance of worldly goods, which implies the giving up of gambling in all its forms.

These are technically known as *yamas*.

The word 'yama' signifies death, and because these renunciations are adopted for life, that is to say, till death, they are termed *yamas*. The aspiring soul should seek to perfect itself in these *yamas* in the first instance, and then when it is able to observe them all without blemish then it should adopt the severer form thereof which is intended for the saint. The saint's life is one of great severity, which he cheerfully and eagerly adopts; he does not marry, and imposes a vast number of additional restrictions on himself whereby he expects to destroy the very root, so to speak, of the tree of desire from his heart. The rules applicable to his stage should be studied in my "Sannyyasa Dharma." Those applicable to the householder are given in the "Householder's Dharma." The householder, too, should adopt additional vows for limited periods of time to be able to restrain his

mind progressively. These are technically known as *niyamas*, and will be found enumerated under the twelve vows of the householder in the "Householder's Dharma."

Speech must also be restrained to what is sweet and truthful and desirable; all obscenity of expression must be abandoned at once. The tendency for an oppressive sense of humour should be nipped in the bud, and even the less harmful propensity for joking should be given up in *sannyyasa* (Sainthood). The saint has far more precious things to think of than indulging in a sense of humour.

The daily practice should be so combined that all the three forms of restrictions may be exercised through it. According to the yogis there are eight limbs of the process which is to culminate in the realization of the Self, termed *Samadhi*. The very first is *yama* which has already been explained as the adoption of the five vows of the householder. This is absolutely necessary; so is the renouncing of further worldly activity, covered by the *niyamas*, which constitute the second limb of the *Samadhi*. It is only when the desiring nature has subsided a good bit that the wandering of the mind will be checked. The *yama* and the *niyama* (limbs) must therefore be perfected first of all by the aspirant after Self-realization.

The next thing is the controlling of the bodily pose. You must not be moving and shifting about, nor changing the posture from time to time while engaged in soul-engrossing contemplation. This will only be possible when you have become altogether impervious to bodily sensations, that is to say, when your will has become fully accustomed to bear the suffering from the inclemency of the weather and the bite of the stinging insects. The aim must be to deaden the skin to these sensations, so that they are not felt. There is nothing to be alarmed at in this either; every *yogi* has accomplished this for himself in the past. It is just a question of habit, and nothing more. The Indian cultivator ploughs his field in the middle of the hottest day with his body and head bare; but he is used to it, and does not mind it. You and I cannot do it

without the risk of grave consequences indeed. The sensitivity of the skin is thus altered with habit You should rely on habit also if you are aiming at the perfection of Samadhi.

The posture which is recommended mostly is the sitting one, with legs crossed and interlocked, as illustrated in the case of the Images of the Jaina Tirthamkaras, or the standing posture also well illustrated by the Tirthamkaras' Statues. But any posture would do if you can retain it for 48 minutes at a stretch without feeling ill at ease.

After posture comes pranayama, that is breathing, which is the fourth limb of the process. Breathing is helpful in keeping the body in health, and has its uses outside the process of *Samadhi* in this way. But the real value of pranayama to Samadhi lies in the aid which is derived through it in curbing the wandering mind at the time of Self-contemplation. It should be understood that religion is not primarily concerned with the rules of health; but when the mind seeks to evade the restraining influence of the *yamas* and the *niyamas*, and becomes a disturbing factor in tho *yoga* process, then breathing has its great value as an additional check on its unsteadiness. However, as said above it is only the mind that has already been greatly brought under restraint, through the *yamas* and the *niyamas*, that will prove docile and tractable under *pranayama*, not the one that is not accustomed to such restraints.

The next limb of the *Yoga Samadhi* is known as *pratyahara*, which means "gathering towards." The idea is that of isolating the subject of concentration, in other words, the exclusion of all thoughts foreign to the Self, which is the subject of contemplation.

Next is *dharana*, which signifies special forms of meditation, e.g., picturing oneself in the form of the deified Beings, *Tirthamkaras* and *Siddhas* (Perfect Souls) Several forms of *dharana* are given in my "Practical Dharma" and in the "Key of Knowledge," which should be read in this connection.

Dhyana, which is the seventh limb of the *yoga* process, means concentrated mental activity. In the final stage *dhyana*

only means Self-feeling, for words and mental pictures both vanish when the soul is able to feel its own being and presence. At first the attention is fixed in the action of Self-feeling on certain of the bodily centres—the eyes, the front part of the nose, the heart and the like—and finally, when the body itself is cast off, the Self realizes its Self directly without the intervention of any kind of instrumentality. This is Self-realization, and *Samadhi*, which is the perpetual state of the *Siddhas* (the Souls that have attained to Godhood), who are rid of matter for good.

The practical training for Samadhi for the householder, as practised daily by the Jainas, consists in the following process:

(1) adoration of the Tirthamkaras to impress the mind with the attributes of the divinity attained by Them,

(2) obeisance to one of the Tirthamkaras, to impress on the mind the fact that *men* have attained to one Supreme Status of Tirthamkarahood (GODHOOD);

(3) repentance for the faults committed in the interval since the last *Samadhi*, in violation of the *yamas* and the *niyamas*;

(4) the forming of fresh resolution to attack further faults and blemishes of character not covered by the *yama* and *niyama* vows;

(5) cultivation of the spirit of indifference and equanimity;

(6) bodily disregard.

At the end of the process the aspirant should be a better man if he has really gone through it conscientiously. It may be pointed out, with reference to the sixth item, namely, the bodily disregard of the Jaina process, that it is intended to develop the sense of detachment from worldly concerns more perfectly and fully than the *yamas* and the *niyamas*. The aspirant during its practice actually regards himself as dead

to all earthly and non-Self concerns, and will not stir to save himself even if his clothes catch fire, till its period be over. Its duration is the time required to repeat the *namokara-mantram*, which is given below, nine times :

Namo Arhantanam (Salutation to the Tirthamkaras) ;
Namo Siddhanam (Salutation to the Siddhas) ;
Namo Aieryanam (Salutation to the Heads of the Community of Saints) ;
Namo Uvajjhayanam (Salutation to the Learned Saints) ;
Name Loye Savvasahunam (Salutation to all Saints generally) !

If the aspirant fears for his life, this shows that he is not yet qualified for the practising of the "TWO minutes' silence," and should not undertake it. There is no harm in not observing the practices ; but if a person does undertake it and flinches from its severity in the midst of the observance he will be in danger of becoming demoralised, which would mean a greater loss than gain. There is little or no merit in merely sitting or standing mute for the space of 'two minutes,' unless the attention be turned to the Self at the time, and unless there be present in the mind the determination to regard oneself as dead to all the non-Self concerns (including the bodily welfare) all along. After the termination of the "two minutes" one is free to revert to one's normal life as a householder. The saint is, however, expected to be ever ready to face death any moment of his life, and his disciplinary training is consequently more unbending than the householder's, though he is permitted to move away from danger if it be possible to do so in a dignified way becoming his holy order and rank.

From what has been said above it follows that only he who is endowed with Right Faith and Right Knowledge and also (at least partially) with Right Conduct may aspire to attain to *Samadhi*. For those not so endowed it is useless to think of it. They will first of all not be drawn to it ; and if they are attracted to it for some other than a purely spiritual

reason, they will never be able to bring themselves round to undergo the disciplinary training which is the commencement of Right Conduct. Many people who take to yoga-practice with the object of acquiring occult and mysterious powers fail to attain anything for the above reason.

It is worth while to note that real power lies in Right Faith itself, and nothing else. For all the force in our sensory-motor organisms is placed at the disposal of desire, and desire itself is controlled by belief (faith). What is believed to be useful for the individual becomes the nucleus of an impulse that is to furnish the motive power for bodily activity. The destruction of the harmful is only an indirect way of securing the desirable (the well-being of the Self). The central-most place is given to the object of desire in the focus of attention whence all voluntary movement originates. Faith attaches the point of attention now to one object and again to another, as the beliefs change. If I believe that A will be the most suitable object for me, I shall lavish all my praise and effort on A. But if I am subsequently led to think that not A but B is the proper thing for me to secure I shall immediately transfer my affection from A to B. This only means that I place A in the centre of my attention at one time and then B in its place.

Right Faith has preference over all other beliefs inasmuch as it releases the psychic and spiritual rhythms of the Ego from the bondage of matter. Many kinds of miracles are known to have been performed by the spiritually awakened men in the past; and miracles are not law-less things by any means.

It would seem that the entertainment of the belief in the Divinity of the Soul itself goes a long way to rouse the Ego from the state of lethargy, and the practising of the daily Self-contemplation in the proper way in Samadhi then becomes helpful in the realization of the higher potencies and rhythms of the Spirit-substance now lying dormant and crippled under the benumbing influence of matter.

London. —C. R. JAIN.

JAINISM AND THE MODERN SCIENCE.*

BY

GHASI RAM JAIN

TO-DAY we are living in a highly developed scientific age, an age which has surpassed the old miracles of mythology. In the dazzle of all the paraphernalia, which by the advancement of the modern physical and chemical sciences, has been placed at the beck and call of even ordinary persons, we forget what a great debt we owe to the past. We delight in the present whirl of life and dismiss everything of yore with the idea that nothing worth the candle could ever come out of that lacustrine age. Most of us feel a pang of nausea, if they are asked to return to those halcyon days in preference to this age of steam, electricity and the ultra-microscope. I do not mean to disparage the awakening of this new spirit which has wrought a silent revolution in man's every day life, but I want to inculcate in the minds of the readers the fact that the various scientific theories and hypotheses, which have been established during the course of centuries, were already propounded by the warrior intellects of the Jain religion.

Atomic Theory.—John Dalton's theory, which supposes all matter to be constituted of extremely small indivisible particles bound together by a force of cohesion, still maintains its validity, although the atoms have now come to be considered as highly complex conglomerates of electrons. However they do not lose their individuality. But what do the Jain cosmogonists say :—

Skandha sakala samastasya tvardham bhananti desa iti
Ardardham cha pradesa paramanuschaiva vibhagi.

Tr.—The complete molecule of the matter is Skandha; a half of it is Skandhadesa; a half of that half is

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* From the Jaina Hostel Magazine for December 1922.

Skandhapradesa; and what cannot be divided is the primary atom.

Further the different kinds of molecular aggregates are enumerated. The substance *pudgala* of the Jain philosophy can well be considered, as did Dr. A. R. Wallace, as a bubble in an ocean of a dynamic force to which matter is ultimately traceable.

Theory of Vibration.—

Sabda skanda prabhava skanda paramanu sangha sanghata
Sprashteshu teshu jayate sabda utpadako niyataha.

Tr.—Sound is generated by the collision of the vibrating particles of matter. This is just in an accurate conformity with the present view.

Laws of Motion.—How immensely does the modern science owe to the three laws of motion enunciated by Sir Isaac Newton, it is difficult to estimate. The same thing we find lying buried in the ancient Jain scriptures. There we find two-subsisting realities, Dharma and Adharma which are defined to be non-physical, beyond the scope of sense perception but pervading all through the space. This is in accordance with the conception of luminiferous ether. Adharma is the force which attracts the bodies towards the centre of earth, and Dharma is the force which is the cause of the motion of things. The function of these forces are purely external and indirect. Has the Law of Gravitation to add anything more?

Jain Biology.—No doubt to-day we find a highly complex development in this branch, but one very important feature which Jainism presents is the unity between the plant and the animal life. The plant life seems to have been studied very closely. It is classified among organic bodies with only one sense—the sense of contact. This has been corroborated by the astonishing discoveries of Sir J. C. Bose. Earth, water, fire and air are also supposed to possess vitality. Living beings have been classified into five categories according to the number of senses they have. Amongst the mono-

sensics are the plants; cowrie, shell-fish, mother o' pearl etc. are the bisensics and so on. The existence of such knowledge has been put forward as an argument for the earliest existence of Jainism by those western scholars who had the good fortune to study this religion closely.

Cosmic Evolution.—From the earliest times all the systems of metaphysics have been trying to solve the riddle of the Universe, but none has succeeded in giving so scientific an explanation as the expounders of Jain faith. According to them, the world is infinite and though the various aspects therein may change, its existence cannot be annihilated. This world was never created at any particular period of time. Its constituents are the soul, matter, time, space and the principles of motion and rest. They are eternal and indestructible. In fact the modern laws of conservation of mass and energy destroy the very possibility of any such thing as the begginning of world process. To the contrary, they ordain a rearrangement of things whenever the world is submerged in chaos. Says Professor Haeckel:—"It has recently been strongly confirmed and enlarged by theory that this cosmogonic process did not simply take place at once but is periodically repeated. While new cosmic bodies arise and develope out of rotating masses of nebula in some parts of the Universe, in other parts old, extinct, frigid suns come into collision and are once more reduced by the heat generated to the condition of nebulae."

In fine, I hope that Jainism, if rightly interpreted, will prove an inevitable concomitant to the modern science.

THE WAY TO PERFECTION

or

(FROM ATMA TO PARMATMA).

OF all matters in this world, religion is the one that concerns mankind most, and it is essentially necessary that a person must have a clear conception of his religious beliefs and convictions.

2. The basis of all religion is a firm and unshakeable belief in its essential principles. It must not however be a blind belief. It must not be opposed to the obvious rules of reasoning, or to the certain and unimpeachable evidence of one's own senses. It is true that many theories are fallacious, and it is not seldom that our own senses deceive us. But this does not mean that we should abandon all reasoning, and ignore the positive evidence of our own knowledge, in matters of religion, and act upon what is shown to be absurd by demonstration, and about which we have no reason to suspect the correctness of our own well considered judgment.

3 Belief must precede knowledge, but every belief is to be tested in the light of knowledge, so far as it goes. Where knowledge does not go, and fails us, we may well continue to act upon our belief; but we must not voluntarily close our avenues of knowledge. We should ever be checking the correctness of our beliefs, and strengthening them in the light of knowledge, as it unfolds and dawns upon us.

4. Most religions have their scriptures, revelations, commandments, and authorities. These may well be believed by the person who is born and brought up in the religion to which they appertain. But the true believer should ever be testing the foundations of his beliefs in the light of sound reasoning and clear knowledge, and should not be afraid to do so, under the notion, so commonly entertained that it is a

sign of disbelief or weakness of belief to do so. There is a golden mean between scepticism and blind belief. The process of testing beliefs should consist of genuine and earnest study, close thinking, calm and considered judgment, honest research, and honest action. Hasty decision, indifference, superficial talk, and obstinate clinging to preconceived notions and prejudices should be avoided.

5. The truth will then reveal itself, and when we have found the truth, it is our duty to ourselves to act upon it. The greatest obstacles in the path of progress are presented by our chronic and deeply rooted clingings to surroundings, habits, sentiments, and lives and grooves of action, which have been affecting us since ages. It is here that we have to exercise our courage and to release ourselves from the slave mentality which has deprived us of the sense of natural freedom of the soul, and of the possibility of thinking, to say nothing of realizing the fact, that the soul is by its very nature free and pure, and when it attains that natural condition, nothing can stand in the way of its essence of omniscience, omnipresence, and omnipotence. It is All Happiness then.

6. The most elevating, the most uplifting, the most inspiring, and the most energizing of all beliefs and doctrines is an unshakeable faith based on knowledge, and followed by action in the soul's own power for self-determination self-evolution, self-redemption, self-emancipation, and self-achievement of the highest possible state of perfect God-hood. There is no room for despair, no ground for hopelessness, no reason for pessimism, and no excuse for losing courage, in the achievement of the final Goal.

7. The embodied soul must constantly, strive to get rid of the body, the physical prison which confines Him. It is a process of elimination, self-purification. Get rid of all that is besides the self, all passion, all emotion, all attachment, all attraction, all repulsion, all anger, pride, deceit, greed, laughter, delight, disdain, grief, fear, revulsion, sex-feeling

and the like. This is the practical line of self discipline which every one can mark out for himself according to his own capacity and surroundings, and by adopting which, ever striving and ever achieving, the Atma, can ultimately become the Pure, Perfect, Permanent Parmatma.

—AJIT PRASADA.

JAINA COSMOLOGY

(According to Sri Umaswami.)

THE name of Srimad Umaswami is a gilt-lettered one in the history of Jaina Literature. He was a disciple of that great and illustrious Jaina Saint and Teacher Srimad Kundakundacharya, who is famous as the first writer of works on Jaina Philosophy and Metaphysics in the first century B. C. Sri Umaswami must have been a profound scholar as is evident from his immortal and holy work, "*Tattvartha Sutra*" which, though consisting of only 365 aphorisms on the whole, is yet a great and authoritative treatise on Jaina Philosophy, Metaphysics, and Ethics. The importance of the work can easily be known from the fact that it is the most commented of all Jaina books. No less than 31 great scholars including the great *acharyas* like Sri Samantabhadra, Akalanka, Pujyapada, Vidyanandi and others, have written commentaries on it.

Tattvartha Sutra is divided into 10 chapters of which the 3rd and the 4th, which together contain 81 *sutras*, treat about cosmology according to the Jaina conception.

The entire Universe consists of 3 worlds, the lower world, the middle world, and the upper world.

THE LOWER WORLD.

The Lower world (*adho Loka*) is made up of 7 earths which lie one below the other with an intervening space of one *rajju* separating one from the other. Each one of these

is surrounded and separated by (ghanavata) gross air atmosphere, (ambuvata) vapour atmosphere and (tanuvata) thin air atmosphere (Ch. III. 1). In these earths there are the following hells respectively, 30 lacs in the 1st; 25 lacs in the 2nd; 15 lacs in the 3rd; 10 lacs in the 4th; 3 lacs in the 5th; 99,995 hells in the 6th and 5 lacs in the 7th. These hells are really huge holes in which the hellish beings are born and live. Hellish beings always have very bad thought-colours, the lowest kinds of sense perceptions, grotesque and ugly bodies; they suffer acute and intense pain and they change their bodies at will. They torture one another. In the hells in the 1st, 2nd and 3rd earths the evil minded celestial beings called Asura Kumaras also give torture to the hellish beings or incite them to torture one another. The maximum age of the hellish beings in the seven earths are 1, 3, 7, 10, 17, 22 and 33 sagaras respectively.

THE MIDDLE WORLD.

Beginning with Jambudvipa in the centre and the Lavana Samudra encircling it, there are innumerable continents and oceans in the middle world. Each one of these continents and oceans has twice the breadth of the one immediately preceding it Jambudvipa which is round like the disc of the sun is, one lac yojana in breadth and has in its centre Mount Meru. It is divided into 7 Kshetras by the six mountains that run east to west. The countries (from south to north) are as follows; between the Lavana Samudra and the Himavan Mt. is the country of Bharata; between the Himavan Mt. and the Maha-Himavan Mt. is Haimavata; between the Maha-Himavan and the Nishadha Mts. lies Harivarsha between the Nishadha and the Nila Mts is Videha; between the Nila and the Rukmi extends the country of Ramyaka; between the Rukmi and the Sikhari Mts. lies Hairanyavata and between the Sikhari and the Lavana Samudra is the northernmost country of Airavata.

On the top of these mountains there are six lakes of which the lake on the first mountain is 1000 yojanas long 500

yojanas broad and 10 yojanas deep. In the centre of this lake there is a lotus-like island, one yojana in breadth. Each of the lakes is twice in length, breadth and depth of the lake immediately preceding it and each of the islands also of twice the breadth of the island in the lake immediately preceding it.

There are fourteen rivers flowing in the 7 kshetras, two in each country. The first of the two rivers in every country flows eastwards and falls into the ocean; the second flows westwards and falls into the ocean there.

Bharata kshetra, the first and southernmost country in the Jambudvipa, in its widest part, measures $526\frac{6}{19}$ yojanas. (i.e.,) $\frac{1}{190}$th of the breadth of Jumbudvipa. Upto Videha each mountain and Kshetra has double the breadth of the mountain or Kshetra preceding it. To the north of Videha the arrangement and extent of kshetras, mountains, rivers, lakes and islands are exactly corresponding to those in the south of it. In the ksetras of Bharata and Airavata, in the extreme south and north of the Jambudvipa there is increase and decrease of bliss, age, height etc. of their inhabitants in the Utsarpini and Avasarpini cycles of time. But in the other five countries these are constant.

In the Dhataki Khanda which is the next region after the salt ocean and in the nearest half of Puskara-dvipa the number of kshetras, mountains, rivers, lakes, etc. is double of that in Jambudvipa. In the middle of Pushkaravara-dvipa, running all round it is the Manushottara mountain. It is so called because man is neither found nor born except on this side of it. The human beings that inhabit these $2\frac{1}{2}$ regions are of two kinds *Arya* and *Mlechcha* (those who care and those who do not care for religion). Bharata, Airavata and Videha kshetras, except Deva and Uttara-kurus are the only regions which are karma-bhumi (i.e.) where people have to do such work as agriculture, trade etc., for their living. These are also the regions of piety and places where from liberation can be attained.

THE UPPER WORLD.

The celestial beings are of four orders, Bhavana-vasi, Vyantara, Jyotishka, and Vaimanika. These orders are again of 10, 8, 5, and 12 classes respectively. In each of these classes there are 10 grades of celestial beings such as king, minister, courtier, body-guard, police, army, people, celestial beings who form themselves into conveyances, as horse, lion, swan etc. and the servant. Among the Vyantara and Jyotishka devas there are no grades of minister and police. In the Bhavanavasi and Vyantara orders there are two Indras.

All the Bhavanavasi, Vyantara, Jyotishka and the Vaimanikas in the first two heavens have bodily sexual enjoyment like human beings. The others have the sexual enjoyment by means of touch (in the 3rd and 5th heavens), by sight (in the 5, 6, 7, and 8th heavens), by sound (in 9, 10, 11th and 12th heavens) by mind only (in the 13, 14, 15 and 16th heavens.) The remaining celestial beings are without sexual desire. There are no goddesses beyond the 16th heaven.

The ten classes of Bhavanavasis are Asura, Naga, Vidyuta, Suparna, Agni, Vata, Stanita, Udadhi, Dvipa and Dik Kumaras. They live in the following places. In the first earth of the lower world, Ratnaprabha, there are 3 strata, one above the other with an interval of 1000 Yojanas. The first is called kharabhaga; this is the abode of all Bhavanavasis except Asura. The Asuras reside in the second stratum called panka-bhaga. In the third or the lowest stratum called Abbahula-bhaga, there is situated the 1st hell.

The Vyantara (Peripatetic) devas are Kinnara, Kimpurusa, Mahoraga, Gandharva, Yaksa, Rakshasa, Bhuta and Pisacha. Some of these live in the innumerable oceans and continents. All except the Rakshasas live in the first stratum of the first earth, Ratnaprabha. The Rakshasas live in the second stratum of the same earth.

The five classes of the Jyotishka (stellars) are Surya (the sun), Chandrama (the moon), Graha (planets), Nakshatra

(constellations) and Prakirnaka taraka (scattered stars). The stellars begin at a height of 790 Yojanas from the level of the earth on which we live. The lowest are the stars. Ten Yojanas above them are the suns. Eighty Yojanas above the suns are the moons. Four Yojanas above the moons are the 27 nakshatras. Four Yojanas above them is the planet Mercury. Three Yojanas above it is Venus; three Yojanas above is Jupiter; three Yojanas higher is Mars; and three Yojanas above is Saturn. In the human regions, divisions of time are caused by the movements of the stellars round mount Meru. The stellars outside the 2½ dvipas are fixed and never move.

The Vaimanikas (heavenly beings) are of two kinds :—Kalpopapanna, born in the 16 heavens and with 10 grades and kalpatita, born beyond the 16 heavens. These heavens are situated in pairs, one pair above the other. Above these 16 heavens are the abodes of Ahamindras. Just above the kalpas are the 9 graiveyakas; above them the 9 Anudisas and over them five Anuttaras; above the Anuttaras is the *Siddha-Ksetra*—the place of the Liberated Souls.

—C. S. MALLINATH.

REVIEWS OF BOOKS AND PERIODICALS.

GOMMATSARA JIVA-KANDA AND KARMA-KANDA PART I by Shri Nemichandra Siddhanta Chakravarti edited with Introduction, Translation and Commentary by Rai Bahadur J. L. Jaini, M.A., assisted by Jain Dharma Bhushana Brahmachari Sital Prasadji, published by Pandit Ajit Prasada, M.A., LL.B., at the Central Jaina Publishing House, Ajitashram, Lucknow (India). These two books *Jiva-Kanda* and *Karma-Kanda Part I* form the V and VI Volumes of the series of the Sacred Books of the Jainas started by the late Kumar Devendra Prasad of Arrah.

Gommatsara is a very famous and authoritative work on Jaina Philosophy. The editor sums up in the Introduction the probable reasons for the name Gommatasara as follows. "In the Karma Kanda gatha 965, the author says that the treatise is based on the discourses of Shri Vardhamana, the 24th and the last Jain Tirthankara of the present era in Bharat Kshetra, and the teachings are also well established by rules of logic, Pramana and Naya. The author has called Shri Vardhamana or Mahavira by the name of Gommatadeva. The word Gommata is probably derived from "*go*" speech, and "*mata*" or "*matha*" abode, meaning "the Abode of Speech," the Lord from whom flows the letterless voice, the wonderful music, Divya-Dhvani. Sara means essence, the condensed purport. The word Gommatasara would thus mean the "Essence of the Discourses of Lord Mahavira." Again we learn from the Sanskrit commentary, that the treatise is a compilation of the answers given by the author Shri Nemichandra Siddhanta Chakravarti, to the questions put to him by Raja Chamunda Raya, asking him to enumerate the sub-classes of body-making karma, and to explain their existence, bondage, non-bondage and cessation of bondage, with regard to the spiritual stages of souls in various conditions of life from the fine completely undevelopable vegetable bodied soul, to the fully developed rational five sensed beings. The answers are based on the ancient manuscripts, Dhavala, Jaya Dhavala and Mahadhavala, still preserved in the Jain Temple at Mudbidri, South Canara, India. The major part of Gommatasara is based on Dhavala, which was composed by Acharya Bhutabali about 7th century after Lord Mahavira. Chamunda Raya was also called Raja Gommata most probably on account of his devotion to Shri Gommata Deva or Lord Mahavira. As a complement to the great questioner, the compilation has been called Gommatasara after his name."

The author Sri Nemichandra, who flourished about 1000 A.D., was a great master of the Jaina philosophy. He was called the Siddhanta Chakravarti or the Emperor of the Jaina

Scriptures. Just as a Chakravarti conquers the six parts of Bharata, Sri Nemichandra has mastered the six parts of Dhavala. His title is justified by his writing the six famous works, Dravya-Samgraha, Jiva Kanda, Karma Kanda, Labdhisara, Kshapanasara and Trilokasara. Of these the first one was published with English Translation and Commentary as the Volume I of the Sacred Books of the Jainas.

JIVA KANDA which is the first part of the great work Gommatsara consists of 734 *gathas* and 20 chapters and two Appendices. As the name indicates, this part treats about Jiva or soul. The fourteen classes of the souls, the fourteen spiritual stages, six kinds of capacity to develope, ten vitalities, four kinds of animate feelings, fourteen soul-guests and the twelve kinds of conscious attentiveness are all described in detail. The commentary is elaborate and full. Price Rs. 5/8.

KARMA KANDA PART I. The second part of Gommatsara is called Karma Kanda since it deals with Karma. There are 972 gathas in Karma Kanda divided into ten chapters. The volume which is now published contains only 397 gathas in three chapters Chapter I describes the nature of Karmas, Chapter II gives us an account of bondage, opertation and existence of Karmas and in the third chapter we find an account of the existence of different sub-classes of the karmas in a soul in the different stages of spiritual development. Price Rs. 4—8—0.

ATMANUSHASANA of Sri Gunabhadracharya with Translation and commentaries in English by J. L. Jaini, M A., published by Pandit Ajit Prasada at the Central Jaina Publishing House, Lucknow. Price Rs. 2—8—0.

This book is issued as the VII Volume of the Sacred Books of the Jainas. Since the learned Translator passed away before his work was out of the printer's hand, we are deprived of his preface and introduction. But the publisher in his note says of the book as follows:—"Atmanushasana is, as the very name literally indicates, a discourse divine for

the divinity in man. Each and every one of the 270 verses, is an exhortation in language, simple, persuasive, penetrating, forceful, and effective, to the Atman, the I, the Ego, the Self, to separate its own Self from the non-Atman, the non-I, the non-Ego, the non-Self. This supreme separation is the complete victory of the Soul over Sin, Sorrow, and Death, and is Moksha, Freedom, or Liberation, absolute, perfect, eternal, and everlasting."

Slokas 110, 111, and 112 give us an idea of the central teaching of the book. They say:—

"Live in a way as though (you felt), "Nothing is mine" and thou wilt be lord over the three worlds. The essence of divinity, as realised by the saints, is told thee (herein).

"It is difficult to obtain this human life, which is impure, and void of happiness, the death time of which is not known, and which is of very short duration. Austerity can be practised in this human life; and liberation can be obtained only through austerities. Hence austerity should be practised.

"The one to be propitiated is the Lord, the Preceptor of the three worlds. The course of life is to be one applauded by the good. The only trouble is to remember the conduct of that (Lord). The only loss is the wasting away of Karmas. The goal to be achieved is the bliss of Liberation. The time (required) is limited. Mind only is to be controlled. Let the wise think rightly in their mind, what difficulty is there in realisation of the self."

SAMAYASARA by Shri Kunda Kunda Acharya with English Translation and commentaries by J. L. Jaini, Published as Vol. VIII of the Sacred Books of the Jainas by Pandit Ajit Prasada, M.A.,LL.B., at the Central Jaina Publishing House, Lucknow. Price Rs. 3 only.

Shri Kundakundacharya was a great scholar, saint, thinker and writer who lived in the first century B.C. He has written a number of books on Jaina Philosophy, Metaphysics and Ethics in Prakrit, the language which was most prevalent in his time. Of these *Panchastikaya* (a work on the five *astikayas*, Jiva, Pudgala, Dharma, Adharma and Akasa),

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Pravachanasara (Essence of the speech of the Lord) and *Samayasara* (Essence of the Soul) are very important and valuable. The writings of Shri Kundakunda are considered to be the earliest and the most authoritative by the Digambaras. We have before us a beautiful translation of Samayasara with an inspiring introduction which gives in brief the subject-matter of the book. "*Samayasara* is full of the one idea of one concentrated divine unity. It is as persistent and emphatic about the Soul's Identity with Itself being the only living Conscious Reality as pure Mahomedanism is about the Vahdaniyata of God or Monistic Vedantism about Para-Brahma. This is the only one idea which counts. All Truth, Goodness, Beauty, Reality, Morality, Freedom is in this. The Self and It alone is true, good, lovely, real and moral. The non-Self is Error, Myth, Mithyatra, ugly, deluding, detractor from and obscurer of reality, immoral, worthy of shunning and renunciation, as bondage and as anti-Liberation. This Almighty, all-comprehensive, claim of Self-Absorption must be perfectly and completely grasped for any measure of success in understanding Sri Kunda Kunda Acharya's works, indeed for the true understanding of Jainism. *Sva-Samaya* or Self-Absorption is the key-note, the purpose, the lesson, the object, the goal and the centre of Sri Kunda Kunda's all works and teachings. The Pure, All-Conscious, Self-absorbed Soul is God and never less or more." Samayasara has 437 gathas in eleven chapters. An account of the soul from the real and practical points of view; a description of the Soul and the non-Soul; an account of the Soul as the doer of actions; an account of Merit and Demerit, of the Inflow of karma into the soul, of the checking of Karma, of the Shedding of Karma, of Bondage, of Liberation, of Pure Absolute Knowledge, of the Essence of the Soul: these are the subjects dealt with in these chapters.

All these four volumes are published out of the funds left by J. L. Jaini for the preservation and propagation of Jaina Literature.

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